

Al Farouq

The Criterion

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GUIDELINES DURING TIMES OF FITNAH

The kuffar festive season is a time when all focus is on merry-making, entertainment, pleasure-seeking, and mundane enjoyment. However, for a Muslim there is no time of the month or year when we should allow our focus to shift from Allah and His Commandments to worldly matters that cause distraction. Here are some Islamic guidelines on how to conduct ourselves during these times of fitnah, in a way that will keep us within the restrictions and limits set by Allah Ta'ala. These guidelines are based on the Sunnah of Our Beloved Rasool (sallallahu alayhi wasallam).

INTENTIONS AT THE TIME OF TRAVEL

Rasoolullah (sallallahu alayhi wasallam) said: *"Actions are judged according to intentions. And for every person is that which he/she intended"* This hadith demonstrates the important role intentions play in determining the outcome of one's actions. In order to make our travelling spiritually beneficial, one should make the following intentions when setting out:

Make a niyyat of travelling to meet Muslims for the sake of Allah. The hadith describes this as an act that earns one special shade under the Throne of Allah. (Faizul-Qadeer)

Intend meeting the Ulema and the Auliya (Friends of Allah): Along with the above reward, another virtue is that looking at the face on an Aalim or Wali of Allah is an act of worship. (*Kanzul-Ummal*) Hence, when entering a town, be sure to meet some of the local ulema.

Make a niyyat of going to sit in the company and ta'leem of Ulema: The virtue of this is almost

like that of one who sets out from home seeking the knowledge of Deen! It appears in a hadith that the Angels spread their wings, for a person who goes out seeking-knowledge of Deen, and even the birds and fish make dua for such a person. These are indeed tremendous rewards! Visitors to a town will surely attend the masjid for jum'u'ah; so listening to the lecture is a process of learning Deen, provided one enters the Masjid with this intention and in time for the pre-khutbah lecture. Likewise, travellers are encouraged to attend the nightly programs being conducted by Ulema in various mosques throughout South Africa, whenever possible. This will also earn the abovementioned rewards.

Make an intention of offering salaah in the various Masaajid that are located en route: A hadith mentions that wherever one offers salaah, that ground will testify in one's favour on the Day of Judgment.

If one is visiting family, make the intention of maintaining

family ties: The maintenance of family ties is of paramount importance in Shariah, and has been greatly emphasized.

Intend a journey to advertise and propagate Islam: A Muslim who dresses according to the Sunnah, behaves with the Character of the Sunnah, talks and walks in this manner, and engages people with noble character, will be a walking ambassador for Islam.

By making the above intentions before setting forth, this apparent worldly journey is transformed into an act of worship, and earns the Pleasure of Allah. How blessed are we Muslims to have a Religion that earns us rewards even in worldly matters, by simply merging our Deen with day-to-day mundane activities.

DUAS FOR TRAVEL

It is useful to take along on a journey a dua kitab that contains the specific duas for travelling. In this way we can read the necessary

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duas at the appropriate times and enjoy the protection of Allah whilst on the journey.

BEFORE DEPARTURE

A *sunnat* of our Noble Messenger (sallallahu alayhi wasallam) was to offer two rakaats *salaatus-safr* (i.e. the salaah of travel) before setting off on a journey. After the salaah he would read this dua:

اللَّهُمَّ بِكَ أَصُولُ وَبِكَ أَحُولُ وَبِكَ
أَسِيرُ

O Allah with your Help do I attack (the enemy), and with Your Help do I strategise (against sin), and with Your Help do I travel.

If possible, read these rakaats in a Musjid and then begin the journey from there. This is also a *sunnah* practice. It is also *sunnah* to leave for one's journey during the early part of the day. Read the masnoon duas when taking off or departing. The above procedures will also ensure the protection of Allah Ta'ala during that journey, insha Allah.

WHILE TRAVELLING

During the journey read Surah Feel and Surah Quraysh in abundance, as well as the four quls. This is another safety measure en route. When going uphill recite the takbeer (*Allahu akbar*) and when coming down hill read *Sub-hanallah*. To engage in general *zhikr* is always a great act., especially *zhikr* of the first kalimah. Make sure that you are equipped with at least the basic laws of travel that affect the salaah and masah on khuffayn. If one happens to travel in Ramadaan, then one should be acquainted with the laws pertaining to fasting while on a journey. The Muslim traveller should know when and how to make Qasr salaah.

When entering a town or city, it is *sunnat* to say the following dua:

اللَّهُمَّ رَكْنَا فِيهَا ، اللَّهُمَّ رَكْنَا فِيهَا
لَنَا فِيهَا ، اللَّهُمَّ رَكْنَا فِيهَا
اللَّهُمَّ ارْزُقْنَا جَنَّاهَا وَحَبِّبْنَا إِلَى
أَهْلِهَا وَحَبِّبْ صَاحِبِي أَهْلَهَا إِلَيْنَا

O Allah! Grant us blessings in this town (thrice). O Allah grant us the fruits of this place; make us beloved unto its people and make the pious people of this town beloved unto us.

The hadith states that Angels do not accompany a caravan wherein there is music or the jingle of bells. It is therefore imperative that the sound systems in our vehicles reverberate with the qiraat of quran, music-free nasheeds, or lectures of Deen, rather than be blaring haraam music. Music keeps away the protection of Allah and blocks out all forms of barakaat. Allah Ta'ala forbid that an accident should occur resulting in death, while listening to music, as has happened to Muslims on more than one occasion.

WHEN ARRIVING

Upon reaching one's destination it is *sunnah* to go to a Musjid first and offer two rakaats salaah, if this is possible. Otherwise, offer these two rakaats at one's place of stay.

ACCOMMODATION

Unless one is staying in a paid-accommodation or by well known friends or relatives, never overstay your welcome. The hadith teaches that visitors should not stay more than three days. In this is comfort for both the host and the guest. Many people will book chalets or

apartments to stay for the holiday. This is permissible in Islam. However, a good Muslim changes the environment around him, instead of himself becoming changed by the environment. Give expression to your Deen in those environments through recitation of The Quran, *zhikr* of Allah, reading of Quran, and reading of Islamic books.

It does not mean that since one had paid for the accommodation one should now utilize the television, the plasma screen, dstv, and other forms of un-Islamic entertainment on offer at these holiday resorts. This is the point of restraint.

When passing through the market places and shopping malls, read the dua that our Rasool (sallallahu alayhi wasallam) read on such occasions :

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
خَيْرِ هَذِهِ السُّوقِ وَخَيْرِ مَا فِيهَا ،
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا
فِيهَا : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ
أُصِيبَ فِيهَا يَمِينًا فَاجِرَةً أَوْ صَفَقَةً
خَاسِرَةً

"In The Name of Allah. O Allah! I ask You of the good of this market and the good that lies therein, and I seek protection in You from the evil of this market and the evil that lies therein. O Allah I seek your protection from taking a false oath or suffering a bad deal in this market."

In addition to this it is also *sunnat* to read the fourth kalimah in abundance when walking through shopping centres and markets. The hadith shareef describes the market as the worst of places on the surface of the earth. Today we need no more convincing of this reality as predicted by our Rasool (sallallahu alayhi wasallam)

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DINING OUT

The biggest concern in eating out is the availability of halaal food. Here are a few golden rules to remember:

- The word of non-Muslims regarding the halaal status of food is not acceptable in Shariah.
- Never eat in a place that serves liquor to patrons. Rather purchase the food and take it home to eat.
- Never eat in an outlet that serves pork, even though they may claim to have separate facilities for so-called halaal food. Don't even buy food from such outlets.
- Don't put too much faith in halaal certificates. If an outlet displays a halaal certificate of a reputable body, contact that body for confirmation. As an added safety measure, find out from the halaal certifying body what structures they have in place to inspect and monitor the certified outlets.
- It is not permissible according to Shariah to buy meat and poultry products from non-Muslim outlets.
- Never eat at places when one has doubt in the halaal certificate displayed or produced. In such cases, the Muslim is bound by his conscience and his relationship with His Creator. Some certifying bodies have extremely poor standards of certification and cannot be trusted.
- It is best for travellers to take their own food along, or if they are staying in self-catering accommodation, to prepare their own food.

ENTERTAINMENT CENTRES

During an outing or holiday break, one is bound to pass by the numerous places of entertainment established by the kuffar for their festive enjoyment. There are casinos, cinemas, game centres, amusement parks, musical shows, concerts, fireworks displays, sports, events, and much more. According to the Holy Quran, Muslims are not per-

mitted to visit such places, and if they happen to pass by, they should do so with Islamic dignity. In Surah 25, verse 72 Allah Ta'ala states: *"(And the servants of Allah are) those who do not attend (places of) falsehood, and when they pass by amusement, they do so dignified."*

'Places of falsehood' is interpreted by the Scholars as musical shows and displays; being 'dignified' means walking by with a lowered gaze and not even looking at or listening to the happenings at these events. If one was forced to enter places of this nature for a particular work or need then lower the gaze, engage in the zikr of Allah, and recite istighfaar in abundance. During the height of the festive season, the worse place to go is the beach, where there is nudity in abundance. However, if a particular beach is quiet at certain times and free from such nudity, then there is no sin in going there.

VISITING PEOPLE

As stated earlier, if travellers are going to visit family and relatives then set out with the intention of improving or restoring family ties. *Silatur-Raham* or maintaining good family ties is an important and much-emphasized teaching of Shariah. One hadith states that anyone seeking barakaat (blessings) in sustenance and long life should continue to maintain family ties.

The hadith also teaches to *begin your charity with those close to you (in relationship)*. Hence one should always consider helping those poor and needy relatives whom we might happen to visit once in a while. Some Muslims will donate large sums of money to a charitable cause, or to a Masjid or Madresa, but forget their own kith and kin who are suffering poverty or financial hardship.

Among the important people to visit in any town are the Ulema

and pious people. Take their duas and advice. If one does this, then indeed that journey would have proved to be most fruitful. Sit in the talks of these Ulema and increase your knowledge on Deen. Find out the days and times when lectures are conducted in local Masaajid and attend, while also encouraging our sons and youth to do the same.

AN ATTITUDE WHEN TRAVELLING

Referring to the kuffar of Makkah, Allah Ta'ala says:

And be not like those who came out of their houses in arrogance and showing off to people.....

(Surah 8, verse 47)

Almighty Allah condemns the attitude of arrogance and ostentation (showing off), whether it is on a journey or at home. Therefore, when undertaking a journey, the attitude should be one of humility and modesty, not pride, arrogance, and boasting. In this there is both worldly and spiritual benefits.

LOWERING THE GAZE

When leaving home a Muslim has to be always conscious of safeguarding the gaze and not allowing the nafs to derive pleasure from looking at the bodies of naked females. And this ruling applies to both men and women; even women, too, have to comply.

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Husnul-Khuluq - Good Character

Rasoolullah (sallallahu alayhi wasallam) said:

"Good Character melts sin like the sun melts ice; and bad character corrupts deeds like the aloe corrupts honey"

Narrated by Imam Bayhaqi

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In Surah Noor, Allah Ta'ala says:

***“Tell the Believing men that they should lower their gazes and guard their private parts. This is more purifying to them. Undoubtedly Allah has full knowledge of whatever they do. And tell the Believing women that they must lower their gazes and guard their private parts*”**

(Sura Noor, verses 30 and 31)

VISITING FOR THE SAKE OF ALLAH

It is reported that once Rasoolullah (sallallahu alayhi wasallam) told the story of a man who went to visit his Muslim brother in another town. Allah Ta'ala instructed an angel to wait for this man along the road that he was travelling on. (The angel appeared in the form of a human being). When the traveler reached the point where the Angel was, the latter asked him: *“Where are you heading?”* The man replied: *“I am going to visit a friend of mine in a certain town.”* The Angel then asked: *“Has your friend done you any favour, which you are now repaying by going to visit him?”* The man replied: *“No. I am visiting him only because I love him for the sake of Allah.”* The Angel then replied: *“Well, let me inform you that I am an Angel from Allah with this message to you that Allah loves you as you love your friend!”* (Narrated by Imam Muslim)

This incident underscores the virtue of visiting a fellow Muslim only out of love for Allah, and not for any worldly motive. The hadith above is unconditional; it does not state whether the person visited was an Aalim or a Wali of Allah. Hence, it applies to every Muslim who visits another for the Sake of Allah. Visiting even an ordinary Muslim for the Sake of Allah will secure the above rewards. ♦

AT THE HOME OF A JANAZAH

There are certain practices that take place at the home of a deceased which people need to avoid, as these are not only contrary to Shariah but also cause inconvenience to the bereaving family.

One is the congregation of women at the home of the deceased to recite Surah Yaseen. For this, elaborate arrangements are made and people are specially invited. This is not an Islamic practice. The inconvenience to the family of the deceased is that too many people gather at the home, especially women, thus hindering funeral arrangements and also burdening the family with the provision of meals for all the visitors. Yaseen and other portions of the Quran Shareef can be recited at home and the reward conveyed to the deceased. There is no need to gather at the home of the mayyit to do this.

Ta'ziya (offering condolences) is a sunnat practice, and is done up to three days from the day of death, not longer, unless one was out of town when death occurred. Nowadays people visit the house of the deceased even up to a week after death.

People who come to the house of the deceased should not remain longer than necessary, unless they are required to assist with funeral arrangements. Otherwise, just offer condolences to the surviving relatives, then take leave. When a person dies all items in the household form part of the mayyit's estate. By overstaying one's visit at the house there is unnecessary use of such items, and that, too, is contrary to Shariah. ♦

INHERITANCE A DIVINE HAQQ

In the Holy Quran Almighty Allah refers to inheritance as His Wasiyyat to mankind. So Allah Ta'ala states:

Allah bequeaths to you with regards to your children, that for the male is double the share of the female ...

(Surah Nisaa, verse 11)

The Quran and Hadith emphatically enjoin on this Ummat adherence to the Laws of Inheritance. In one hadith of Rasoolullah (sallallahu alayhi wasallam) we are warned that whoever deprives an heir of his or her share of inheritance, Allah Ta'ala shall deprive that person of his or her share of Jannah!

It is, therefore imperative that people who leave behind wealth be acquainted with the rules and regulations governing inheritance.

It is not permissible to leave behind any portion of one's estate to a relative who will inherit, such as a son, daughter, wife etc. These heirs will automatically inherit, hence we are prohibited from awarding them anything more than their stipulated share.

One is not allowed, for example, to leave the house or any part of the estate to a son or daughter, or any relative who must inherit. And the heir who benefitted in this manner must realize that he or she is usurping the haqq of another heir by retaining possession of that asset.

If a father or mother made such an error in the Will, the heirs have a Sacred Shar'ee duty to set the matter right and give all heirs their rightful shares. ♦

NEGLECT OF ZHIKR AND DUA AFTER SALAAH

It is disturbing to note that in recent times fewer musallees are spending time in zhihr and dua after the faradh salaah, particularly after the Fajr and Asr salawaat. And this trend seems to be growing. In the bigger masaajid one can actually see large gaps in the saffs after the salaah due to people exiting the masjid. People will either leave immediately after the Imam completes the salaah, or sit for a minute or so and then move off. This is disturbing to say the least.

It is disturbing because it runs contrary to the statements and practice of Rasoolullah (sallallahu alayhi wasallam), as well as the practices of the Sa-haaba and our pious predecessors.

This habit of getting up straight after the salaam is not borne out of necessity except for a few. In most cases this rush to get up and go is simply due to the inability of a person to restrain and constrict the nafs to the Masjid for those extra few minutes. The nafs will contrive some petty excuse to convince the individual, albeit vaguely, that he needs to get up and leave the masjid.

If this trend continues, there will be a complete disregard for the sacred time after faradh salaah when duas are readily accepted. It will result in the abandonment of a sunnah, which is intolerable. It must be remembered that no matter how 'small' or 'trivial' a sunnah might

appear, it must never ever be looked down upon or considered insignificant.

When Rasoolullah (sallallahu alayhi wasallam) extolled the virtue of zhihr and dua after the faradh salaah, there is surely innumerable benefits in these acts. Those who forfeit this blessed time for zhihr and dua have failed to fully realise what they are missing. While there is no sin in not engaging in dua and zhihr after salaah, what is sinful, though, is regarding this practice to be 'only sunnat' or trivial and unimportant.

If one has an urgent need to fulfil immediately after salaah then there is no harm in moving off straight after the completion of salaah. However, we need to define what exactly is urgent. An urgent matter is something that cannot be put off for a later time, and will be the cause of difficulty if delayed any further. Therefore, if after completion of the salaah one has to tend to a pressing matter that cannot be delayed for any longer, there is no harm in leaving the masjid immediately. But urgent matters don't arise every day. For example, one needs to answer the call of nature, or get to work on time, or meet an appointment with someone at a given time, or move a car that was parked in the wrong place, then these are reasonable and acceptable excuses to forego the zhihr and dua after salaah. However, when you observe people who get up straight after

the Imam's salaam standing outside and chatting with friends or speaking on their phones, or simply sitting in their cars chatting on social media, then surely there can be no valid reason for leaving the masjid without so soon. Then we are constrained to conclude that this individual was unable to curb the instincts of the nafs to get out of the House of Allah as soon as possible.

The hadith states that a Muslim in the world is like a fish out of water; he is only comfortable and at ease when he returns to the masjid. However, with some today it seems to be the exact opposite.

VIRTUES OF ZHIKR AND DUA AFTER SALAAH

Rasoolullah (sallallahu alayhi wasallam) said: "For me to sit making the zikr of Allah, reciting *Allahu Akbar*, *Alhamdulillah*, *Subhanallah*, and *Laa-ilaaha illallah* (from after Fajr salaah) till after sunrise, or after Asr salaah till sunset, is more desirable than setting free four slaves of the progeny of Ismail." (*I'laa-us-Sunan* 3/162)

The progeny of Hazrat Ismail (alayhi-salaam) was most dear to Rasoolullah (sallallahu alayhi wasallam), and the emancipation of slaves is a great act, but this hadith tells us that zikr during these two blessed times was even dearer to him than his progeny and the freeing of slaves.

It is reported from Hazrat Jabir bin Sumarah (radhiyallahu anhu) that when Rasoolullah (sallallahu alayhi wasallam)

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completed his Fajr salaah, he would sit on his *musalla* crossed legged till some time after sunrise, all the while engaged in zikr. (*I'laa-us-Sunan*) Rasoolullah (sallallahu alayhi wasallam) also said: "To sit with a group of people making zikr from after Fajr to sunrise is greater than setting free four slaves from the progeny of Is-mail. And to sit with a group making zikr from after Asr to sunset is more dearer to me than the entire world and whatever it contains." (*Kanzul-Ummal vol. 1 p. 420*)

The muqtadi (one offering salah behind the Imam) may remain seated in his place after the faradh salah, to recite the above azhkaar and dua, etc. Sunnats should be offered thereafter. However, it is makrooh for the Imam to remain seated in his position (facing qiblah) for a long duration after the faradh salah, except after Fajr and Asr. Even after these two salah the Imam must not remain sitting facing qiblah, for this is also makrooh. Instead, it is sunnat for the Imam to turn around and face the jamaat. He may then sit for as long as he wishes for dua and zikr.

YOUR QUESTIONS ANSWERED

Q: If one has sexual thoughts during salaah does it nullify wudhu? Does this ruling apply whether one experiences a discharge thereafter or not?

A: Sexual thoughts without discharge do not nullify namaaz. However, if there is discharge and one is certain of this, the salaah will break.

Q: If a female experiences discharge (not discharge mixed with/as a result of sexual thoughts) and she does not renew her wudhu from one salaah to the next, and experiences discharge between the time of the two salaahs and whilst in the second salaah (the one for which she did not make a fresh wudhu) then will this render her second salaah as invalid?

A: If the discharge is continuous from one salaah to another, then she becomes a ma'zhoor. In that case she just needs to make a fresh wudhu for the next salaah. Any discharge that comes after that will not nullify her wudhu. If the discharge is not continuous then she has to make a fresh wudhu when she is certain that there was discharge, or else her namaaz will not be valid. If she experiences

discharge while in salaah, and she is certain of it, her salaah will break.

Q: If a female experiences discharge and performs some of the salaahs without making new wudhu then will her salaah become invalid?

A: The same as above will apply.

Q: If one experiences discharge and one is unsure from which area of the vagina it flowed then will one be required to make a new wudhu before every salaah? Or does the same rules of uncertainty with regards to whether wudhu is broken or not apply?

A: In cases of uncertainty she must act according to what she is certain of. She must not entertain doubts. There is no need to go to any great lengths to determine where the discharge came from; if her heart strongly feels there was discharge and the signs are there on the pad or liner, she must make a fresh wudhu. It is also not necessary to determine from which area of the vagina the discharge flowed.

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CLARIFICATION ON DUA AFTER FARADH SALAAH

No doubt making dua, individually, with raised hands after the faradh salaah is sunnat. However, making a collective dua along with the Imam, though not proven directly from any hadith as sunnat, is certainly permissible and mustahabb (*Imdaadul-Fataawa*) Therefore, the muqtadis do not need to wait for the Imam to raise his hands. They may start their dua before the Imam, or after he has started his dua, or after he has completed his dua. Likewise, the Muqtadis do not need to end their dua exactly when the Imam ends his dua. Instead they may end their duas before the Imam or after. The main objective is for people to engage in zikr and dua after the faradh salaah and reap the rewards. The best time to place before Allah our innumerable needs is immediately after the faradh salaah. ♦

TURNING OUR HOLIDAYS IN HOLY DAYS

SPECIAL GUIDELINES FOR OUR YOUTH DURING THE SUMMER VACATION

With the holidays already into full swing, we offer some advice to our brothers and sisters, especially the younger ones, on how to make these holidays “holy days”. As Muslims we are required to remember Allah at all times. The Holy Quran is replete with reminders about the remembrance of Allah. Remembrance of Allah is not confined to verbal utterance of the Glorious Name of Allah Ta’ala. Instead, a Muslim even remembers Allah in deed and in action. Along with reciting tasbeeh, takbeer, istighfaar, durood, etc. we also keep Allah Ta’ala foremost in our minds by offering salaah and doing acts of kindness. The latter are physical forms of remembering Allah Ta’ala.

On the contrary, the worldly elements that surround us tend to distract us from that remembrance. Just as we are distracted from taking Allah’s name verbally, these elements also obstruct us from performing righteous deeds and acts of kindness. During the festive season these elements are intensified and in great preponderance. The result is neglect of salaah, abandonment of Islamic values, violation of halaal dietary laws, and wanton intermingling of the sexes. Worse than this are perpetration of adultery and related acts, as well as raving, clubbing, and a host of other unmentionable vices. These are not only religious evils, but are also social wrongs that affect the broader spectrum of our society. Every society needs a backbone of morality to survive and to prosper. With the plummeting of our standards of morality, the very fiber of our society is being corroded and slowly eaten away. This we cannot and must not tolerate. It is the bounden duty of every responsible member of society to take active part in the eradication of these destructive and devastating elements that threaten the very existence of our society, and even our Religion.

The Islamic Solution

It is indeed a daunting task for any Muslim to cling fast to their Islamic values against this avalanche of worldly evils and temptations. For this we need the help of parents and an easy-to-follow program. This article will provide the latter, Insha Allah, whilst we urgently and earnestly appeal to our elders and parents for the former.

- Some youth spend their holidays working. This is a useful way of keeping oneself occupied, but let the intention not be to earn pocket money that could be wasted on cell-phones, airtime, eating junk food from restaurants, etc. An ideal way of inviting barakaat or blessings from Allah is to intend part of those earnings for a good cause. Let the casual worker intend that a percentage of his income, no matter how small, will be donated to a good cause. There are many avenues of good where that money could be spent, such as orphanages, feeding schemes, relief to poverty stricken or flood ravaged communities abroad. Remember the less fortunate of this Ummah who have to endure, floods, drought, famine, plagues, epidemics, etc. while we thrive in the lap of luxury enjoying all the bounties of Allah Ta’ala. By making such an intention one earns countless blessings from Allah, a sign of which is careful and thrifty spending.
- Always endeavour to offer salaah in a Musjid. Those traveling should visit the Musjids enroute as well as at their destinations. By offering salaah in a masjid, one remains under the protection of Allah, and is safe from the temptations of Shaytaan.
- Take off time to visit the ill and the injured. This is indeed a great act, and with the time available to us during holidays, should not be too difficult to fulfil. The Noble Messenger of Allah (sallallahu alayhi wasallam) is reported to have said that one who visits the ill is walking to and fro in the gardens of Para-

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dise. As long as he sits by the sick person, he remains under the Special Attention of Almighty Allah. Let us not just visit the sick but also get involved in assisting them in whichever way possible.

► Set aside some time to render assistance and comfort to our senior and elderly citizens. The Messenger of Allah has warned that one who does not show respect to elders is not of his Ummah. (Musnad Ahmad) He also said that a sign of reverence for Allah is respect for the elderly. (Abu Dawood) By spending time at an old age home caring for the needs of the aged, we develop respect for old people, and this in turn leads to a lot of good fortune in life.

► Look after the needs of widows. However, this particular activity should be carried out in the company of elderly females. Our younger sisters could also get involved in this wonderful gesture of kindness. Our Rasool (sallallahu alayhi wasallam) said: "The one who cares for widows and the destitute is like the mujahid in the Path of Allah, or like one who offers prayers the entire night and fasts during the day." (Bukhari). Such great rewards for a few moments of work!

In all the above very special care should be taken to observe the Islamic rules of hijab. Females should interact with females only, and males with males. ♦

QUESTION AND ANSWERS

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Q: Which type or color of discharge will require a female to take a ghusl?

A: Ghusl is only necessary when there is discharge of semen with sexual pleasure. Normal discharge of any colour does not necessitate ghusl. As a precaution, a female who experiences a lot of discharge should repeat her wudhu for every salaah.

Q: A lady is 16 weeks pregnant. According to doctors after the screening, the foetus baby is highly suggestive of Downs syndrome. Doctor is recommending termination of pregnancy after one more confirmatory test, I need your opinion based on Shariah regarding this issue. Is it permissible for my wife to abort the baby?

A: The rule of Shariah is that after four months the soul is introduced into the foetus and it then becomes a human being. At that stage abortion is not permitted under any circumstances. At 16 weeks the mother is four months pregnant and clearly the

foetus is alive and is considered as human life. It is not permissible to take that life. Suggestions of the baby having an abnormality does not constitute a valid reason for abortion. I would suggest that you and your wife remain positive and place your trust in Allah. Make dua to Allah to protect your wife and her child and grant a safe birth and a healthy child. Aameen.

Q: I need clarification on a hadeeth. I read that The Holy Prophet (sallallahu alayhi wasallam) said to Ali r.a that there will be two groups: first group will over-respect and another group under-respect and non will get success. (One will go astray because of their love for you, while the other will go astray because of their hatred for you) I have a shia friend and I'm sunni and we were discussing about this. So my friend said there are some shia who believe that Ali is God. So I got his point; he meant the first group is shia who believe Ali is god and second group is us Sunnis. They (i.e. the Shia who don't

believe Ali is God) are in between They believe ali is Imam. Please clarify this to me.

A: The hadith you mentioned does appear in authentic books, and it refers to two groups: The *Shiah* and the *Khawaarij*. The first have gone above the limit in their love for Hazrat Ali (radhiyallahu anhu), while the second have gone to the extreme in hatred for him (Allah forbid!). The Khawaarij are the enemies of Hazrat Ali. Both groups are gumrah, baatil, and false. We, the Ahlus-Sunnah wal jama'ah, love Hazrat Ali (radhiyallahu anhu) even more than we love our own family, but we keep that love to a limit. We will never elevate him to a rank that he has not been granted by Allah. We are on the middle path. Your friend does not understand this matter. He is Shia and the Shiah, out of their so-called love for Ali (radhiyallahu anhu) will insult A b u b a k r and O m a r (radhiyallahu anhu). This is how they have gone astray in their proclaimed love for Hazrat Ali (radhiyallahu anhu). In fact,

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Q and A

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Ali (radhiyallahu anhu) decries these Shia who insult his friends and family. Your friend says that Ali is Imam. But Abubakr and Omar and Othman were also Imams. The right thing to say is that Ali was the fourth Khalifa, **after** Abubakr, Omar, and Othman (radhiyallahu anhum). Do you now see, that we the Ahlus-Sunnah maintain the middle path. We neither give to Hazrat Ali what he does not deserve, nor do we take away from him his rights. The Shiah insult Sa-haaba, they accuse Hazrat Aye-sha (radhiyallaahu anhaa) of zina, and they reject the existing Quran. How then, can they claim to be on the middle path. May Allah Ta'ala protect our iemaan and grant us proper beliefs, aameen

Q: Is it permissible to write the name of Allah on the beach sand?

A: It is disrespectful to write the name of Allah on beach sand because people trample all over the sand, dogs run over it, animals mess there, and even people sometimes urinate on the sand. So this act is not permissible at all.

Q: Is writing on the hand or body sinful?

A: If writing or making marks on the hand or body resembles tattoos, then that is haraam, although it won't be as severe as the actual tattoos. But it is still sinful because it resembles a haraam act and there is no valid reason for doing so. If one writes on the hand to make a note of something when no paper is available, then that is totally permissible. But this will apply to the hand, like writing

down someone's phone number. It won't apply to other parts of the body for obvious reasons. Using stick on tattoos is also not permissible for the above reason, and also that Shariah prohibits disfiguring of the body parts in any way.

Q: Please advise if as a health professional, can I sell the morning after pill?

A: It is permissible to sell the 'morning after' pill, because there are number of valid reasons in Shariah for which a married woman may use the morning after pill.

Q: Is working in a firm as a consultant or liasion between investors and mutual fund investment companies correct according to Islam?

A: A consultant in today's companies will be called upon to advise investors on interest schemes and riba relater matters. This is not permissible. One should not take up such employment. However, if one is already working there then continue working, but look urgently for another job. And all the while engage in istighfaar in abundance. As soon as a lawful job offer comes along, one should cease working at this firm.

Q: Many young girls and boys are nowadays running away secretly to join the newly created Islamic State. Is this permissible? Some say that they are making Hijrat. Please advise.

A: The Messenger of Allah (sallallahu alayhi wasallam) forbid young people from going into battle without their parents' consent. How then can a youth join the Islamic State in such a manner? Furthermore, it is haraam for a girl to travel

without a mehram. Such a hijrat cannot be proper when it entails committing haraam.

On the question of hijrat, this is only necessary when Muslims are unable to practice their Deen freely, or where Islam is being attacked from all sides. Then it will be waajib to make hijrat or to migrate to an Islamic country where freedom of Religion is guaranteed. At this stage we in South Africa enjoy ample religious freedom, and that is precisely why Islam is so strong among the South African Muslims. There is, therefore, no need to migrate to another country. If the migration entails committing a haraam act, like travelling without a mehram, or abandoning one's parents, then such a hijrat is not permissible.

Q: Is it permissible to use the amber teething necklaces for babies?

A: Yes, this type of necklace is permissible.

Q: Is it permissible to remove the uni-brow (hair between the eyebrows)

A: Removal of the unibrow is permissible. This does not fall within the ruling of the eyebrows.

Allah Ta'ala knows best, for His Knowledge is Absolute

Al-Farouq Publications

PO Box 4280, Korsten 6014,
Port Elizabeth, South Africa

Tel: (041) 457 1501

Email: sdesai@telkomsa.net

SMS: 084 574 9891

Website

www.darululoomabubakr.com

www.askmufti.co.za

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Darul-Uloom Abubakr provides full-time Hifz and Aalim course studies to a diverse range of students. We also operate the following projects:

- ❖ **Maktabas (primary madrasahs) in the Eastern Cape:** The Darul-Uloom oversees several maktabas in Port Elizabeth and its surrounds. This involves sending out inspectors for assessments and exams, supplying syllabi and text books, and holding workshops for teachers.
- ❖ **Eastern Cape Muslim Prison Board:** Providing Islamic education and guidance to Muslims incarcerated in Prison. This entails sending teachers and spiritual care workers on a regular basis; responding to letters and questions from offenders; sending regular Islamic literature into the prisons.
- ❖ **Al Farouq Newsletter:** The mouth-piece of Darul-Uloom Abubakr containing articles on a diverse Islamic topics as well as Q and A
- ❖ **Islamic Publications:** Printing of Islamic books and Maktab Textbooks.
- ❖ **Fataawa Service:** The Darul-Iftaa or Department of Fatwa deals with numerous questions on Islamic matters from all over the world on a daily basis.
- ❖ **Juma Khateebas:** We co-ordinate the appointment of lecturers and khateebas for most of the masajid in Port Elizabeth
- ❖ **Da'wah outreach programs:** Ulama and students are sent to outlying towns in the Eastern Cape for purposes of propagating Islam and interacting with Muslim communities. Sometimes our students join local jamaats for this purpose.
- ❖ **Da'wah to non-Muslims:** The Darul-Uloom provides booklets and learning for converts, and also interacts with da'wah groups for the purpose of disseminating Islamic teaching and belief to non-Muslims. Our Ulama regularly participate in lecture programs at universities and seminars.
- ❖ **Social and welfare activities among local Muslims.**

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Those who spend their wealth in The Path of Allah day and night, in private and in public, for them is their reward in full by their Lord, and there shall be no fear for them (in the future) nor shall they regret (the past) (Quran 2: 274)

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